

the whole series of Julian laws on this subject had proved of little value, and Tacitus had declared that the remedy was worse than the disease. The motives of the luxurious voluptuary or the fastidious cynic were widely different from those of the Christian enthusiast for bodily purity, but by a curious irony they were directed towards the same object—the avoidance of matrimony.

There was also brought against Christianity the charge that it discouraged military service and looked askance upon the profession of arms. The accusation is true within certain limits. Christianity was and is a gospel of peace. Ideally, therefore, it is always antagonistic to war as a general principle, and there is always a considerable section of Christian opinion which is opposed, irrespective of the justice of the quarrel, to an appeal to arms. That section of Christian opinion was naturally at its strongest when the Roman Empire was pagan, and when it was practically impossible for a Christian to be a soldier without finding himself compelled to worship, at the altars of Rome, the Roman Emperor and the Roman gods. *Omnis militia est religio*, Seneca had said most truly. There was a permanent altar fixed before the *prætorium* of every camp. That being the case, one can understand that the army was regarded with abhorrence by every Christian at a time when Christianity was a proscribed, or barely tolerated, religion, and hence the violent denunciations of the army and military service to be found in some of the early Fathers. Hence too the number of Christian soldier martyrs, who had been converted while serv-